Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Mar 2026

Issue 9

Cover Page

The cover page of the March 2026 issue of Vedanta Sandesh is a pair of Great White Pelicans (Pelecanus onocrotalus). They are also called as Rosy Pelicans.

A large white waterbird with a hefty bill and a yellow-orange throat pouch. The male has a downward bend in the neck. The plumage is predominantly white except on remiges, with a faint pink tinge on the neck and a yellowish base on the foreneck. The primary feathers are black, with white shafts at the bases. The forehead is swollen and pinkish skin surrounds the bare, dark eyes. It has fleshy-yellow legs. Sexual dimorphism is especially pronounced in this species. Their main food is fishes which are scooped out by their beaks, after swimming in a wide arc to round up the fishes.

These birds primarily live in Europe, West Asia, and parts of Africa, migrating to India for warmth during harsh winters. Clicked these two immature birds at LRK (Guj) in Jan 2026.t

CONTENTS

Vedanta Sandesh

Mar 2026

1.	About Cover Page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Guruji	8
5.	Lahgu Vakya Vritti	19
6.	Art of Man Making	31
7.	Jivanmukta	41
8.	Story Section	47
9.	Mission / Ashram News	53
10.	Forthcoming Progs	77
11.	Internet News	79
12.	Links	80

Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Mar 2026 : Year 30 / Issue 09

Published by

Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

https://www.vmission.org.in / vmission@gmail.com

ततः श्रुतिस्तन्मननं सतत्त्व
ध्यानं चिरं नित्यनिरन्तरं मुनेः।
ततोऽविकल्पं परमेत्य विद्वान्
इहैव निर्वाणसुखं समृच्छति।।

Thereafter comes 'Sravana', then 'reflection' on what has been heard and, lastly, long, constant, and continuous meditation on the Truth for the wise one. Ultimately, that learned one attains the supreme Nirvikalpa state and realizes the Bliss of Nirvana in this very life.

Vivekachoodamani - 72

Message from Poojya Guruji

Gyan-Vigyan

Meaning of Gyan & Vigyan:

In Bhagwad Gita and other Vedantic texts, the word 'Gyan' implies intellectual understanding, appreciating the philosophical concept and vision; and the word 'Vigyan' refers to direct experience of the truth or fact. Gyan is like a road map, it gives us direction; while Vigyan wakes us up to that fact - it is direct realization. Both are important but obviously Vigyan brings the awak-

ening and fulfillment of knowledge. Freedom or Moksha is the blessing of direct realization. Gyan helps in motivation and direction. It provides logicality to the knowledge.

God is the Truth of all:

The Chapter 7 of Gita is called Gyan-Vigyan Yoga, and here Bhagwan reveals the 'real & valid' means & ways of seeing God all over. Not knowing this we tend to see the 'forms' of God as the real truth of God which we worship at different places and obviously get disappointed. There is no lasting & real blessing of the knowledge of God if we keep seeing some superficial

and non-valid aspect of God. God is the truth of everything and is therefore the very fact that something exists is a proof that definitely God is there in everything. So let us hear from God himself as to how HE exists in all - in his Gita, his divine song.

Forms are helpful, but are not the truth:

First & foremost, let it be clear that all forms of God are representative, a symbol, and are always limited and also perishable. Just as we have photos & statues of our near & dear ones, so that we can express our respects & love towards them so also we have some symbolic forms of God based on some of

his famous leela's. All forms are created by some artists on the basis of stories they have heard about that particular manifestation of God. Just as a photo, statue or flag are just representative, so also the Gods in temples are symbolic. Our love & respect towards them is definitely real and it blesses us too. As thoughtful and intelligent people, we are expected to enquire on the real truth of God and not be gullible enough to take the limited & perishable form to be the truth. Then obviously we have missed the point. Lord Krishna clearly says that anyone taking

any perceptible manifestation as the real truth of God in ignorant and deluded (Gita 7/24). So what does Krishna say.

First see the world around:

Lord says that the world is the best proof of the existence of God. The whole world, the entire cosmos, including our amazing body & mind are all so awesome & complex that anyone appreciates the existence of an omniscient, omnipotent & benevolent creator. Let us start from here. Even science keeps exploring the truth from where it all started. That truth we call as God. He is the master of Nature, the creation. Krishna says that this entire world is created

by my creative power - called as Maya or Prakruti. So the very fact we live and see the world around is the proof that its Truth is very much there. Existence of God has to be something definitive not subject to any doubt. The only issue is to know the truth of everything that very much exists. Bhagwan says that this Prakruti is two fold - Apara Prakruti and Para Prakruti.

> Apara provides the hardware, Para the software

Apara comprises of the hardware, the perceptible world made by five elements and their subtle & gross effects, while the Para is the very life principle in all. These both are class apart and unique. Unlike Science, our Vedas do not believe that 'life'

manifests because of chemistry of body & mind. Life principle is independent of our faculties and the faculties just help in its manifestation, so our body & mind is also very precious & important and needs to be taken care of, however our efforts need to distinguish these two clearly.

See God with your Gyan-Chakshu:

When we see anything made by five elements then it should help us infer & affirm the presence of a divine handler & creator. Knowledge is thereafter all about appreciating and validly knowing the nature of that 'presence'. The profound belief regarding the presence of God is the begin-

ning of our 'seeing' & 'experiencing' God. God is the unmanifest intelligence and life behind every being. It is in fact a blessing that the truth of God is not something manifest, because anything manifest is always limited and perishable. Let the manifest just be instrumental to help us believe in the imperishable unmanifest divinity.

God is the Atma, and also the unique essence of everything. Water is water because of its unique fluidity and neutral pH. A very rare & precious commodity. This is what is the truth of all of us. That is how God himself is present in & as water. It

is because of water that we can taste anything. This property of water is how God alone manifests in it. So also see everything in the world in this way. He is the radiance of Sun which makes sun the sun. No special places are really required, he is all over as the very substance & essence of all. He is the Param Purusha behind all Prakruti.

Mandirs do have a role but are for beginners alone who cannot appreciate the truth of God as revealed by God himself in his Gita. He pervades yet transcends all and is thus

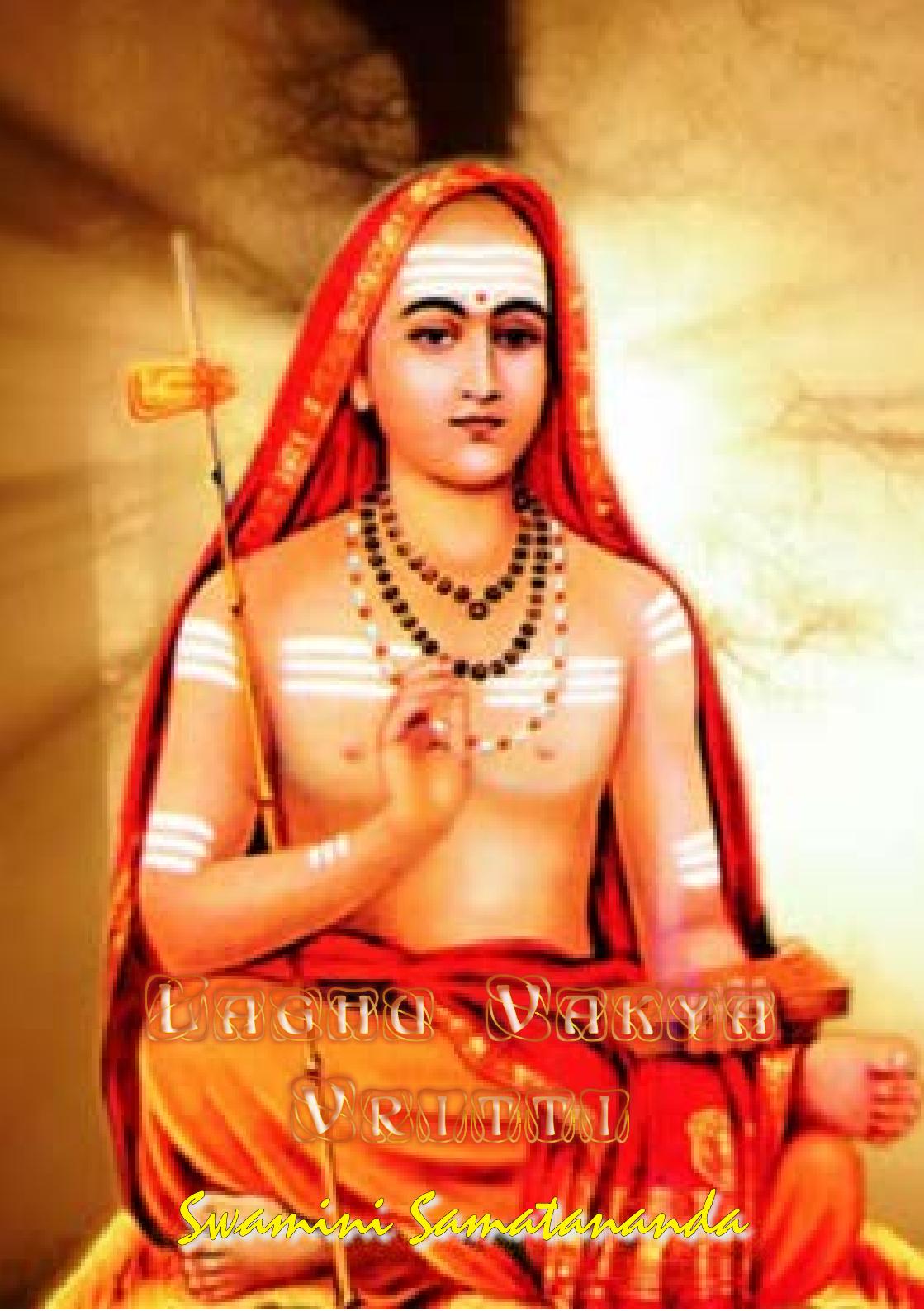
untouched by the limitations of all manifestations. Know God to be that because of whom everything can exist, live and manifest in their unique ways. The screen behind all movie projections. Then you see God all over.

After Gyan, work for Vigyan:

As seen above Vigyan implies direct knowledge and experience of God. Gyan gives direction, while vigyan helps in depth.Whatever we love alone comes in our life. Love is very powerful. Love for God is Bhakti. Love 'that' God. So bhakti is the way to wake up to God. Love negates everything else and love culminates in oneness. That is the way to go. In the 7th chapter of Gita Bhagwan goes into great details regarding Bhakti. Its different kinds & levels. What facilitates it

and what becomes an obstruction. Equanimity in all situations of life is a great helpful quality and of course good virtuous karmas shall keep your mind pure and dedicated. So Gyan and then Bhakti is the way to clearly know what is God and Bhakti is the way to wake up to that divinity.

Om Tat Sat



LAGHU VAKYA VRITTI

Swamini Samatananda

Shloka - 08

रूपाच्च गुणदोषाभ्यां
विविक्ता केवला चितिः।
सैवानुवर्तते रूप-
रसादीनां विकल्पने॥

The Absolute Pure Consciousness is distinct from the objects of senses as well as from the notions of good and evil attributed to them by the Intellect; yet, it is Pure Consciousness that stands behind the cognition of them all as the sole illuminer.

Laghu Vakya Vritti

Sangati:

In the previous shloka the Revered Acharya revealed that the Sakshi is the divine light in and through every thought which enlightens and enlivens the entire play of thoughts. Yet the beauty is that the Sakshi still remains untouched, untainted, unchanged, peaceful and complete. Further to this principle, this shloka

the Acharya reveals that Pure Consciousness is distinct from all forms and notions of good and evil, likes and dislikes, it however pervades all thoughts as it alone takes the form of objects and presents itself as various thoughts.

Roopaat cha guna-doshaabhyaam.....

The whole world is a presentation of the five objects of perceptions outside and emotions and intelligence within. As we look outside there is a cognition of form, taste, smell, sound and touch. All our thoughts are pertaining to what we perceive from the world outside and what we feel and think in the Mind. So we have various thoughts either based on our mem-

Sakshi is the ever-present Pure Consciousness

ory or things we like or dislike. But the main purport of discussion in this shloka is that in each and every cognition there is one level which is distinct from these and that is - the presence of pure consciousness. Not only is there a Sakshi, witness of all thoughts but in and through each thought there is an existence of pure consciousness. All one needs is to discriminate between consciousness and thoughts. If one can appreciate pure consciousness distinct from this humdrum that alone is. Kewala chitihi. This consciousness is untouched and untainted. Everything else changes. All vikalpa, cognitions of roop, ras, gandha and their associated likes and

dislikes change, but pure consciousness shines in its own glory.

If we try to understand as to what is a thought? It is conscious awareness of some object. So, when I get a thought of a book it is my awareness or consciousness of a book. The same consciousness which is witness (sakshi) it has taken the form of a book. It embraces the form of a book and presents a thought. When we study the process of perception, in that My conscious-

ness flows out and envelops the object and I have a thought in my mind. If I close my eyes and remember a clear and big river, so banking on my memory I have a thought of a big river. So, thoughts are just objectified conditioned consciousness. My consciousness presenting itself as a book or a river because of my memory. Every thought is basically consciousness in different forms. This is the secret of every thought.

Let us understand the discrimination between a thought and consciousness with the example of waves. What is a wave? It is a form which is born at a particular point in time, it rises high and slowly its graph comes down and in moments it fades away. This play goes on continuously. But as we dive deeper into this subject we come to see

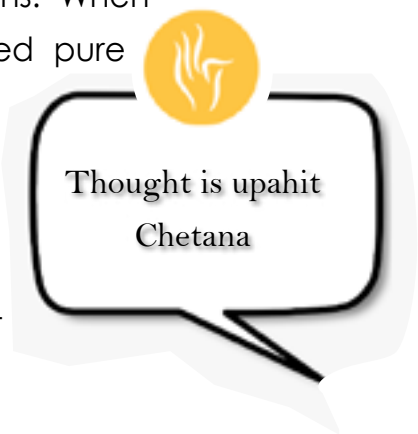
that waves are only a play of water. Different waves have different forms big and small, quiet and stormy, but essentially every wave is water. In and through each wave it is water alone which has as though appeared to be a wave. In fact, the form of waves is also imposed on the substratum of water.

The existence of forms is imaginary and when we shift our attention from the wave to the water, we can still see the wave but the attention has gone deeper than just see-

ing the waves. I see the substratum of the waves and that is water alone. When the wave was born, it was growing and then fading away, it was a change in the form not in the substratum. Water remained unchanged.

In the same manner as we discern the birth of various thoughts It is pure consciousness that has taken the form of something and presented itself as a thought. Thoughts come and go but consciousness is constant like the screen of a film. Thoughts of various names and forms like a film are also imaginary. Consciousness remaining constant, un-

changed and untainted. birth and death is only from the point of view of name and form. It is only as real as names and forms are. So also, in case of thoughts. If I wish then alone thoughts will come otherwise thoughts do not have any independent existence. When we have a thought, inside every thought, we have a pure self-effulgent existence which is providing life to every thought. We just need to discriminate between a thought and consciousness. While seeing the thought one can clearly see the two dimensions. When the thought is dropped pure consciousness remains. More often we are so obsessed with the form that we are unavailable for this discrim-



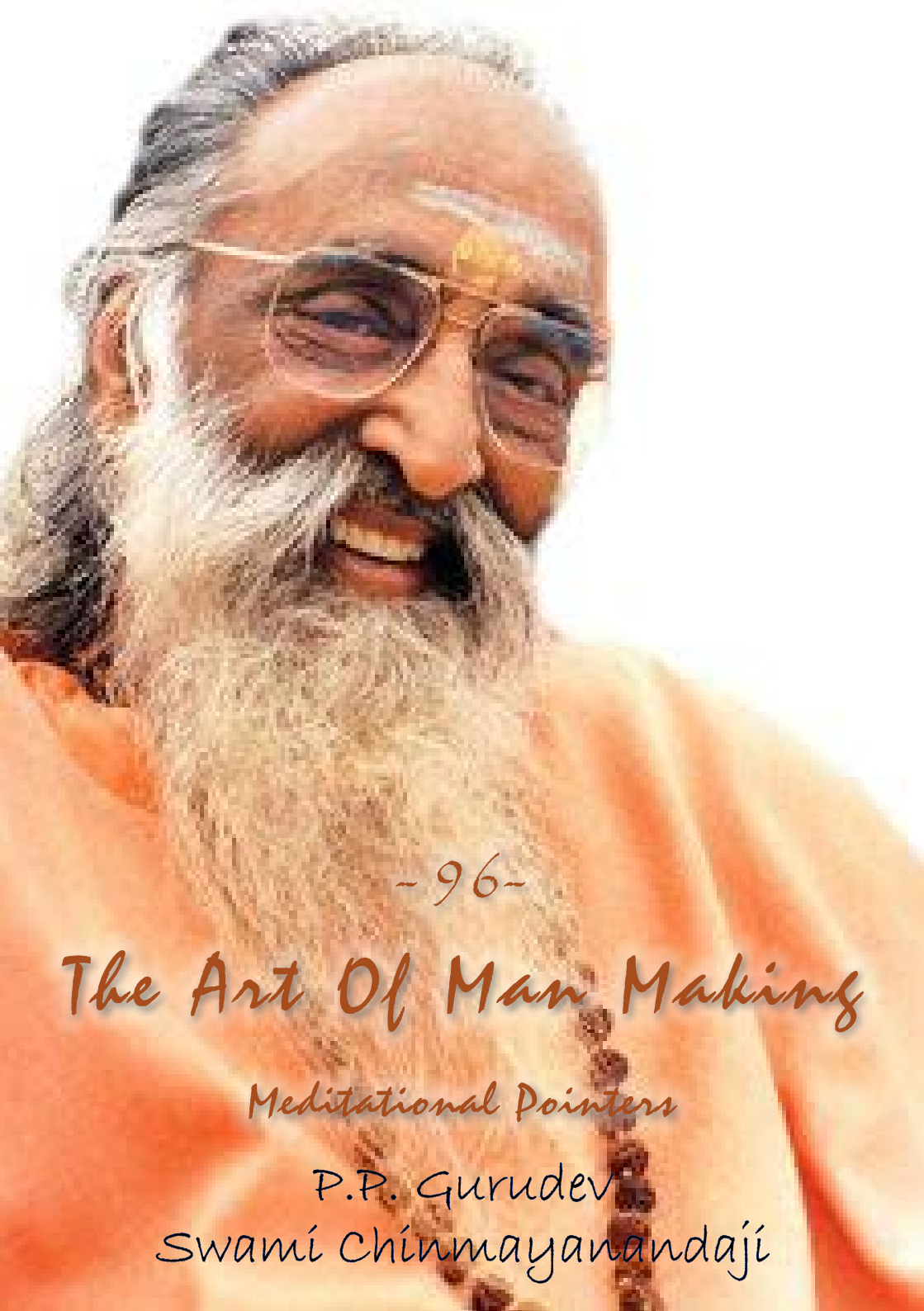
ination between the truth of the form and the form of the thought.

Sa eva anuvartate…

Consciousness alone pervades in and through every thought. Consciousness alone presents itself as the thought.

Thoughts are a medium for discrimination and seeing the truth. It is not required to suppress thoughts but it is important to study the secrets of how a thought comes about and what is its essential truth. Prima facie thoughts are a presentation of our memory or love for something. And when we go deeper into thoughts, they are a medium to discover the underlying truth of consciousness which alone presents itself as a thought.

In this manner the Revered Acharya earlier revealed that the Witness (Sakshi) is there at all times then it has been revealed that even when there are thoughts it is the same consciousness which presents itself as thoughts. My mind is presenting itself in that form. This chain keeps on going from one thought to another until we dive deeper into the reality of thoughts and discover the pure self-effulgent consciousness.



~96~

The Art Of Man Making

Meditational Pointers

P.P. Gurudev
Swami Chinmayanandaji

Meditational Pointers

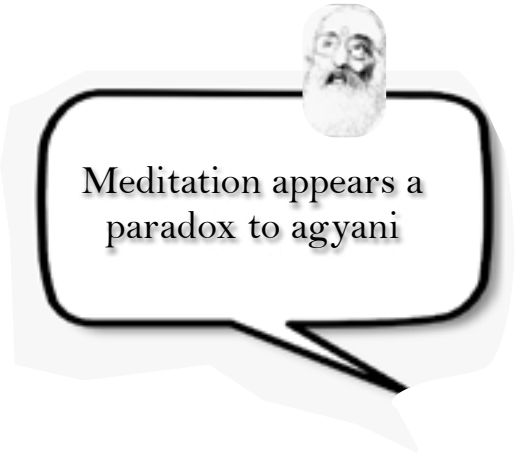
In the last talk, Krishna emphasised the secret effect of dedicated work upon the inner personality. Then He declared that when a mind trained to be steadfast is turned to contemplate upon the Infinite Self, the meditator realises the Self.

In Arjuna, a man of action, mere theories generate an intolerable impatience. He demands direct means and ways of meditating. How can a finite mind, how-

ever trained it may be, however steadfast it may be, contemplate upon the Infinite All-pervading Consciousness? The Imperishable is beyond the mind-intellect and so is not available for the mind to reflect upon, nor the intellect to contemplate upon.

Thus, to the ruthless logic of a thinking mind meditation is a paradox. Lord Krishna in the following two verses provides eight pointers to hold the mind's attention. When the mind is held in these directions, it is in meditation, ready for the descent of the experience divine fully alert to receive intimations from the Supreme Consciousness Divine.

Lord Krishna enumerates



them: The Omniscient, the Ancient, the Over-ruler, smaller than the smallest, the Sustainer of all, of inconceivable Form, Self-luminous like the sun, and beyond darkness, he who meditates upon Him thus, at the time of death, full of devotion with the mind unmoving, and also by the power of Yoga, fixing his whole Prana between the eyebrows, he goes to that Supreme resplendent Purusha.

Here are the eight directions indicated, each of them a different pointer, but all pointing to the same Seat of Consciousness in everyone. To hold the mind's attention through one or many of these pointers is to keep

Vedanta Sandesh

the mind in meditation.

Consciousness illumines all knowledge, and so is termed here as the All-knowing
(1) the Omniscient. It is from Consciousness that the universe emerged and as the very father of time and space. It is indicated here as the
(2) "most Ancient". Every action of all living creatures, plants, animals and men, is an expression of the Self, and so It is hinted at as the
(3) "Over-ruler". It is
(4) Subtler than the subtlest and being All-pervading, It is even in the smallest of small things in the universe. It is the very life in all beings and

so the

(5) "Sustainer" of all. The mind-intellect cannot make It an object of their feelings or thoughts, as It is the very subject, the very Consciousness behind all feelings and thoughts. Hence,

(6) of "Form inconceivable". Consciousness illumines all and is Itself the pure Light of Knowledge. Just as a lamp in a room illumines everything in the room and needs no other light to illumine it, so too, Consciousness is

(7) "Self-luminous". The Resplendent Self, being Consciousness is

(8) "Beyond all Darkness" beyond all Maya. There is in It neither any non-apprehension nor misapprehension of Reality. It is the pure

Death of ego is our mystic death

prehension of the Self by the Self in the One Infinite Self. It is Peace Infinite, Bliss Supreme.

He who can meditate upon Me thus "at the time of death", "with a steady mind full of devotion", he goes to that Supreme Resplendent Self. Here "death" is to be understood not as the biological death of the body, but the "mystic" death of the ego-sense in deep meditation. In the intense heat of deep meditation the sense of the ego ends and the awakening to the Supreme Consciousness takes place.

"By the power of Yoga, fixing the Prana between the

brows" is not to be taken literally. We have already seen how every science has to use its own vocabulary. Here is a sentence which is clustered with special terms. "By the power of Yoga" means by the results of intense meditation. "Prana" is not breath. In Sanskrit, breath is shwasa; so Pranayama is not "breath-control". If it were so, the right Sanskrit term would have been shwasayama. "Prana" in our entire scriptural literature is used as the "expression of life at the body, mind, intellect level".

Thus perceptions, feelings, thinking, etc., constitute Prana. As indicated by the eight directions given, when all our conscious attention is gathered from its extrovert dissipation

and held steadily in meditation, then the Self is experienced.

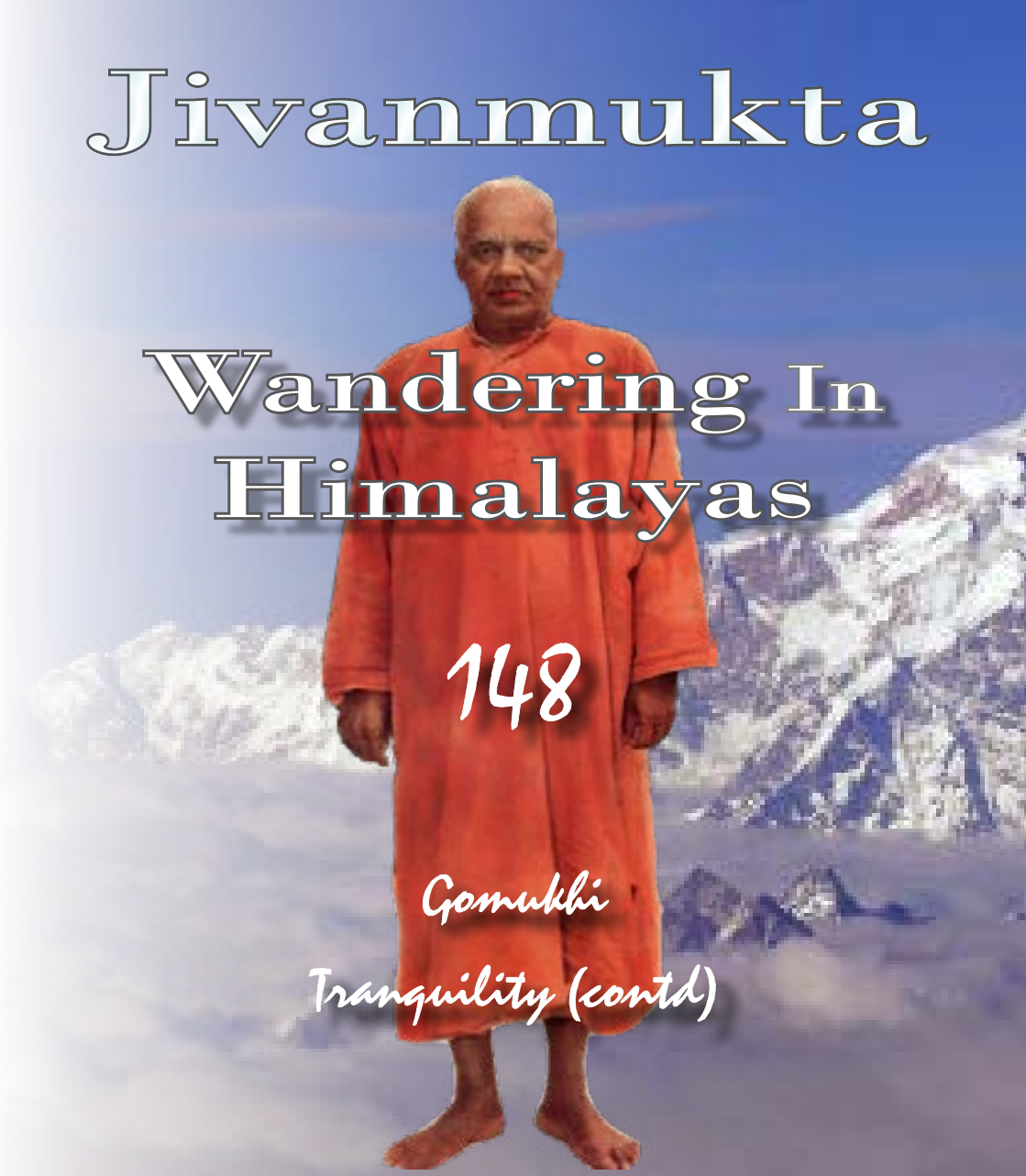
Not only has the Lord given all the guidelines to lift the mind from its drab commonplace sensuous distractions, but has provided a seeking student with all necessary instructions. When meditation becomes intense, one glides into God-Consciousness as one glides in tired repose into the engulfing depths of sleep !

All failures at meditation are only because of the dissipation of the meditator's attention into the world of sense-objects. These vasanas that drive the mind into sense-fields get wested in the heat of our daily attempts at meditation. Slowly, the

mind stops its roamings. Naturally, more and more of it is employed in contemplation upon the Self.

When we thus develop this faculty of heaving ourselves onto the higher planes of Consciousness, we become ready for the sudden intuitive experience of the Divine. This is the death of the ego, and the birth of Godhood. This transcendental State of God hood can be reached and man can end his confusions which are born out of his sense of inadequacy and his sense of limitation.

Jivanmukta



Wandering In Himalayas

148

Gomukhi

Tranquility (contd)

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

Jivanmukta

Now arises the question, What is the state of the sages when the body, senses, and mind are functioning? Is theirs a plight of wretchedness full of agitation such as that of the ignorant? Never.

In the midst of agitation they experience, without a break, internal tranquillity. Since the principle of tranquillity always shines

forth in their minds, never is tranquillity hidden from them. How can there be darkness in light? How can there be agitations in tranquillity? Don't ask how bliss can dwell in pain. When a man stands waist-deep in the cool water of a deep pond in summer when all around it is scorching heat, simultaneously half his body feels the heat while the other half enjoys coolness. Seeta, dwelling under the Asoka tree in Lanka, surrounded by Ogresses, is said to have experienced, at one and the same time, the torments of hell and, because of her constant recollection of her lord, the quintessence of bliss. Likewise, even sages, impelled by past actions, may not be able to avoid the activities of the sense organs and the mind, as well as the consequent

sensations of pain and pleasure. Even in the midst of such deep distraction the great souls who have firmly realized the essence of tranquillity will continue to experience it without a moment's break. When we say that the Supreme Truth manifests itself or that tranquillity is experienced, we mean the same thing. Sankara has said: "Not for half a moment do the sages remain without the experience of Brahman."

In other words, the mind of the sages takes on the form of Brahman, which leaves them not even for the briefest time. To say that Brahman shines forth is the same as saying that

the mind assumes the form of Brahman. In the midst of external activities, the mind, no doubt, assumes from moment to moment the forms of objects. Nevertheless, what is extremely difficult to accomplish for an ordinary type of knower is achieved by eminent sages, namely, to keep unaffected their mental grasp on the truth of Brahman. Just as the body-bound souls never miss the experience of the body even in the midst of severest distractions, so the shining forth of Brahman is experienced without any difficulty by the knowers of Brahman. The fact is, it is easier for them to do so. It becomes their very nature. For such sages, who are hardly less than God Himself, and who

habitually find themselves on the summit of such experience, there is concentration of mind, both when the mind is restricted and when it operates towards objects. Although the states of concentration and of distraction are both alike to them, it is assumed, from the point of view of duality, that in one state there is apprehension of objects while in the other there is not.

STORY

Section

Arjuna cursed by Urvashi

Mahabharata tells us the story of Urvashi and Arjuna and how one curse actually helped Arjuna turn his weakness into his strength. In other words how a curse became a blessing.

Arjuna went to Indralok to obtain divine weapons. He needs these weapons to counter warriors like Drona, Bheesma and Karna. A difficult war is waiting for Arjuna and hence he thinks that this is the right time to prepare for such a situation.

Arjuna cursed by Urvashi

So, when Arjuna was in Indraloka during their exile, he gained all the celestial weapons from Indra. After that Indra asked him to learn music and dance which he learned from Urvashi.

Urvashi is an Apsara (nymph) in the celestial loka. She was a celestial maiden in Indra's court and was considered the most beautiful of all the Apsaras. She is perennially youthful and infinitely charming but always elusive. Urvashi literally means "Uras"(heart) + "Vashi" (control) – someone who controls the heart.

In the course of learning Music and dance Urvashi was romantically attracted towards Arjuna. His bravery and virility swept her off her feet.

Arjuna cursed by Urvashi

Arjuna repelled her sexual advance. He gave accounts of her associations with his forefathers and addressed her as 'mother' and clarified that he wouldn't make out with her considering it to be taboo.

Urvashi was annoyed and incensed by Arjuna's aloofness and took it as an insult. She wondered, how could a man resist her beauty?

She cursed him that he will become a eunuch! Arjuna pleaded for mercy and on the suggestion of Indra Devata Urvashi modified the curse for one year.

But as it is said, everything is a blessing in one way or the other. This curse too proved to be a blessing in disguise for Arjuna. During the agyaatvaas - the

hidden period, he disguised himself as a eunuch named Brihannala teaching dance and music to Matsya Princess Uttara.

In this manner for one year Arjuna could live incognito without anyone even getting a trace of his identity as Arjuna.

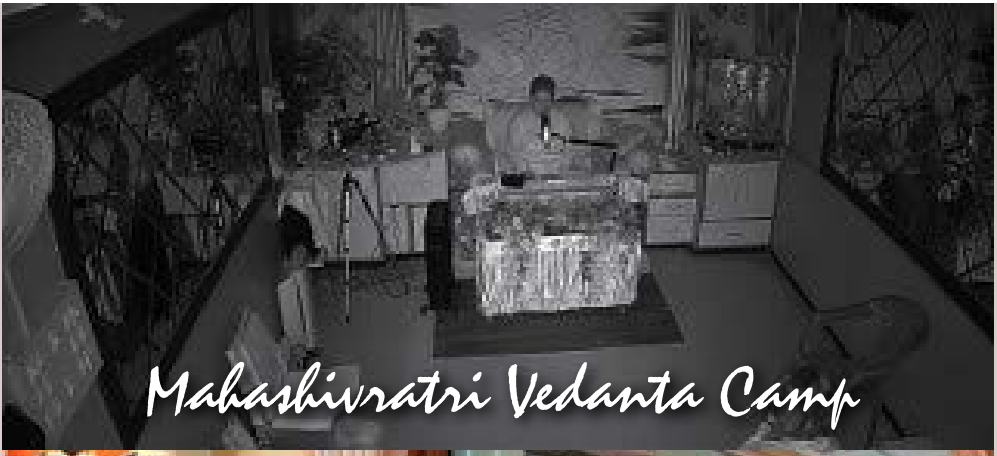
Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

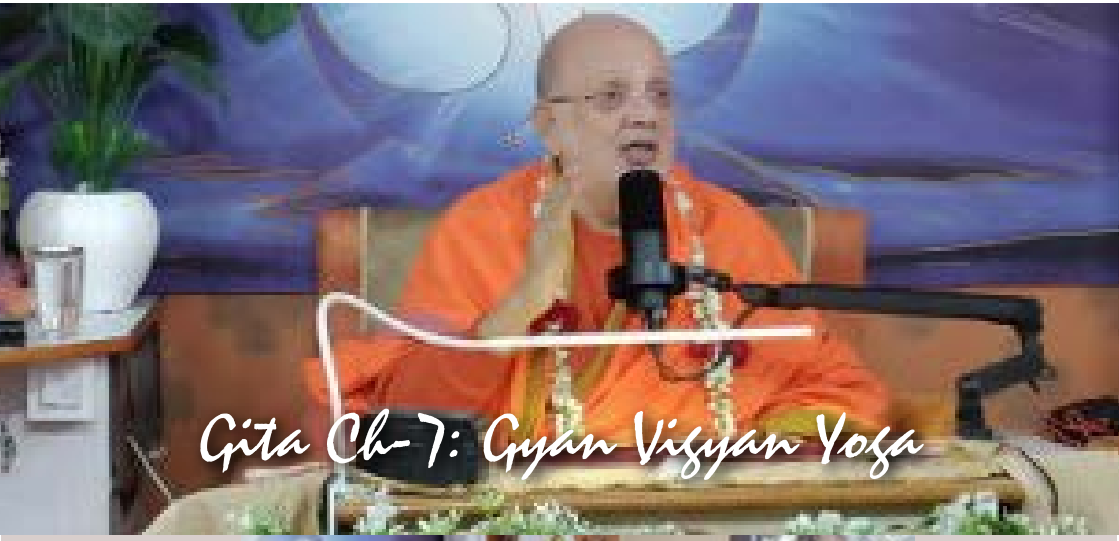
ACTIVITIES

Weekly Online Classes of 'Upadesh Saar' & 'Geeta Ch 7'

ACTIVITIES



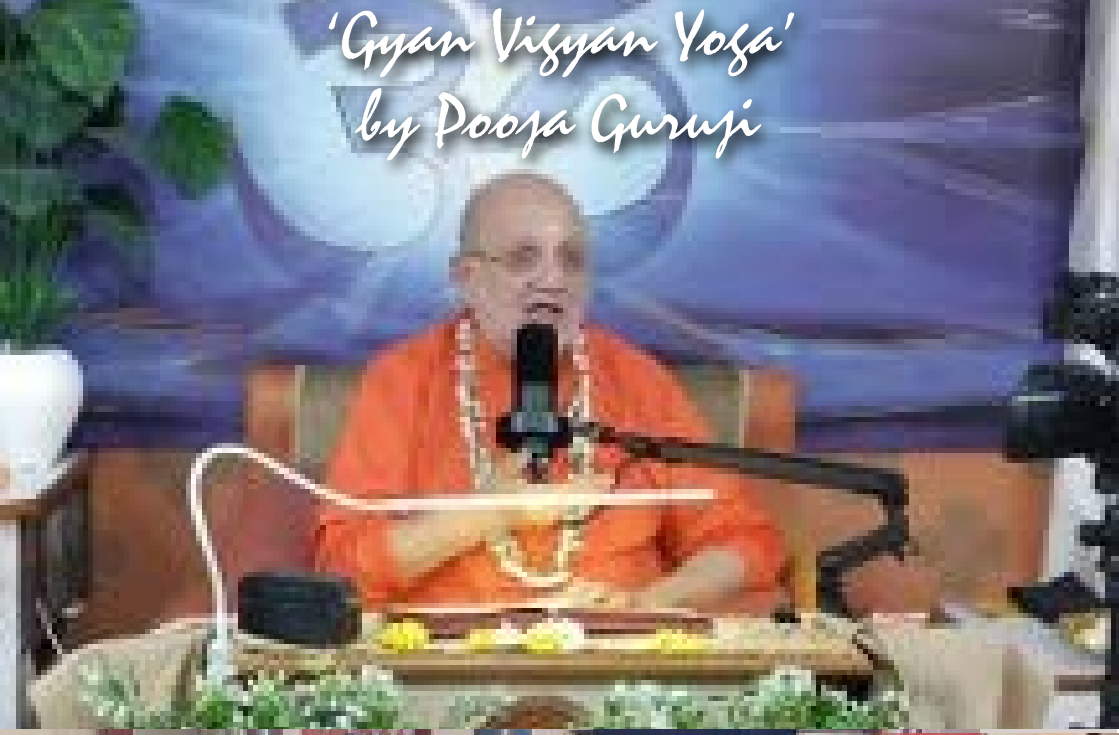
ACTIVITIES



Vyasa Peetha Pooja

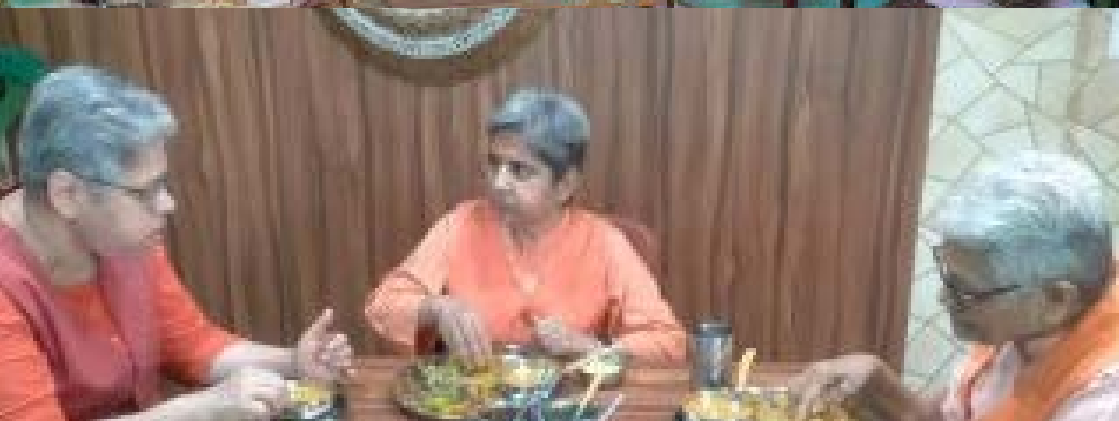
Sanyas Deeksha Day

'Gyan Vigyan Yoga' by Pooja Guruji



ACTIVITIES

ACTIVITIES

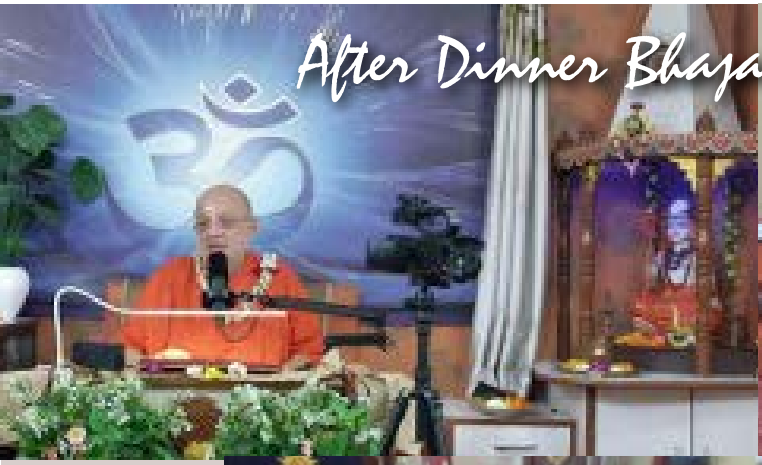


ACTIVITIES

Evening Arti of Sri Gangeshwar Mahadev

ACTIVITIES

After Dinner Bhajans



Bhajans with Garba

Elaborate Pooja

Daily by Different Devotees

Maha Shivaratri Camp

Vyas Peeth Pujan by Campers

Cultural flavours of India

ACTIVITIES

Jokes by Manohar

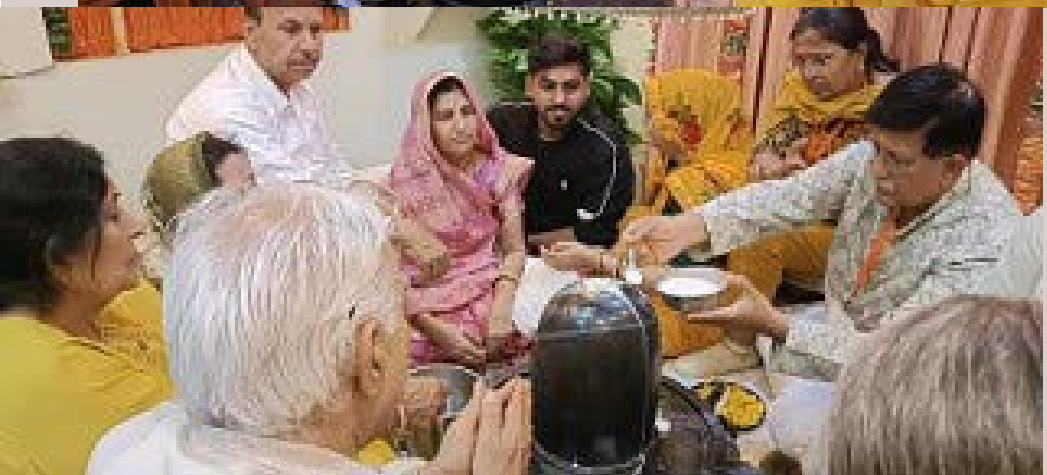
Flute by Deepak

ACTIVITIES

Group Photo with Campers

ACTIVITIES

Mahashivratri Day Puja



ACTIVITIES

Birthday Blessings

Bade bhaag maanush tan paava

Ashram & Mission Programs

Poojya Guruji Swami Atmanandaji

conducts

Daily Classes

on

Bhagwad Geeta

with Shanker Bhashya

on

Chapter 5

(Karma Sanyas Yoga)

@ Vedanta Ashram, Indore

Ashram News

Online Vedanta Class

On Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Gita Pravachans

Gita 7

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(☝ Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS

SUNDARKAND / HANUMAN CHALISA

SHIV MAHIMNA STOTRAM / CHANTING

MORAL STORIES ETC

Audio Pravachans (☜ Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS

SUNDARKAND / HANUMAN CHALISA

SHIV MAHIMNA STOTRAM / CHANTING

MORAL STORIES ETC

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Feb '26

Vedanta Piyush - Feb '26

Visit us online :
Vedanta Mission

Check out earlier issues of :
Vedanta Sandesh

Join us on Facebook :
Vedanta & Dharma Shastra Group

Subscribe to our WhatsApp Channel
Vedanta Ashram Channel

Published by:
Vedanta Ashram, Indore